10: Hilger E-5 (1946-1952) 1957
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Chile

231 bees nor alpacas were kept. At the beginning of the sixteenth century horned cattle, sheep, pigs, and chickens were taken over; and after the middle of that century the horse was adopted, taken both by theft and as spoils of war from the Spanish. Some of my old informants recalled the days of the llama; those who had lived in Argentina spoke of the guanaco.

At present domesticated animals are horses, oxen, cattle, sheep, chickens, turkeys, dogs, and cats. Every member of the family owns at least one horse; some have several; and all Araucanians are accomplished horsemen. Horses are bred primarily for transporting humans, although sometimes one is used as a pack animal. Occasionally, horses are sold to Chilean cattle dealers from San José de Mariquina, Valdivia, and Villarrica. Horse meat was never a staple food, but it was eaten by some on the occasion of a marriage, and, until recent times, meat of a deceased man's favorite horse was eaten following the man's burial.

Next to his land, oxen are an Araucanian's most prized possessions. They are usually owned by men; only occasionally by a woman or a child. A man not infrequently has two pairs; rarely, three. Oxen are used for transportation—hitched to a cart or to an object that needs [426] to be hauled—and for plowing. When ready money is needed, they are mortgaged or are sold at a good price.

233 Cattle are raised for family consumption and are also sold to [262 Chilean cattle buyers. Milk as such is not a food, but in very recent 177] times women have used it to make cheese, having learned the process from non-Araucanians in the area. Although all members of a family may own cattle, most of the herd usually belongs to the father. "Most [422] certainly women own horses and cows and sheep, before and after they are married," said a 45-year-old woman. "All through life women own their own property!"

Each family owns a flock of sheep, and, in addition, individual sheep are often owned by each member of the family, unless the family has no grazing land, and has not sufficient money to lease any. "That family is so poor that it does not even have sheep," is an expression that tells of real poverty.

Mutton and lamb are staple foods. Sheep and raw wool, and also products woven from wool—blankets and ponchos, choapinos and lamas—are sold to Chileans. Chileans use blankets as bed coverings; lamas and choapinos as rugs or furniture throws; ponchos are worn by men as a protection against rain and winds, especially when riding horseback. To prevent sana, a disease that causes them to lose their

10: Hilger E-5 (1946-1952) 1957
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231 slapped her, whereupon she retired to her corner. "That cat was not trained right when she was a kitten," the mother explained.

233 Horses, cattle, and sheep are grazed in the same pasture, unless the owner has enough land to graze them separately. Grazing lands are burnt-over lands along creeks, rivers, or lake shores. In Boroa area care is exercised when a pasture is selected that it is free of cicuta mayor, a poisonous plant found among the grass in the area. "It is difficult now to find a pasture that does not have it; it has spread everywhere. If horses eat much of it, they die."

[417] Areas set aside for grazing are fenced in; so are wheat fields, potato patches, and gardens (pl. 1). Fences are of various kinds (pls. 36; 37, *1* and *2*): they may be saplings tied to posts with stout vine; they may consist of rails that rest in openings cut into posts (pl. 36, *4*); or they may be split tree trunks either set close together in upright position (pl. 36, *2*) or laid in such a way that animals cannot move them or edge their way through them (pl. 36, *3*). Horses, cattle, and sheep are not placed under shelter at any time. Pigs are kept in enclosures at the edge of running water, not too far from the ruka.

232 Animals afflicted with hoof and mouth disease are made to drink a
233 decoction of huella, a plant collected on the shores of brooks where there is fast-running water, "something we learnt from the Chileans." For diarrhea, cattle are given a mixture of powdered leaves of centella and powdered ashes of cochayuyo, "something we have always done. I saw my father throw a ball of it into the mouth of a horse; it cured the horse," said a 12-year-old Alepúe boy.

233 Horses, cattle, and sheep are branded by the owner, or by another
422 Araucanian whom he asks to do so. Cattle and horses are branded with the initials of the owner's given and family names; a piece of glowing hot iron is used. Sheep are marked in the ear, with a notch or hole or a similar mark.

233 Since pumas often take sheep at night, the sheep are usually corralled near the ruka toward evening, where the dogs are supposed to protect them. However, if a dog is not ferocious enough to ward off a puma, the sheep are put into an enclosure, 6 feet or more high, built of stocks of quila, which are either set close together in upright position or are built up, one above the other horizontally, and kept in position by being bent over and under successive upright posts that are set some distance apart (similar to the fence in pl. 37, *1*). If a puma persists in stealing sheep from such a corral, a second wall of quila like the first is built around the enclosure, approximately 3 feet away from it. "No puma is foolish enough to jump over two fences so

10: Hilger E-5 (1946-1952) 1957
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close together! He knows he is taking a chance of falling between the fences and getting caught." 233

It is one of the chores of boys and girls of school age to fetch the family's sheep late in the afternoon and put them into the enclosure, and then in the morning to lead them to pasture before leaving home for school.

Children own animals, often from birth. Offspring of such animals also belong to the child. The following table gives samples of answers written by Alepúe children to the question, "What animals do you own?" 231 422

TABLE 5.—*Child ownership of domestic animals*

Age and sex of child	Animals owned (child's statement)
15-year-old girl	One hen and her three chicks; one turkey hen and her eight little poults.
14-year-old boy	One horse called Remolino, one old ewe, two rams.
14-year-old boy	One horse called Curan, one young milch cow, one old ewe and her little ram lamb.
14-year-old girl	Three hens, four cows, one little calf.
14-year-old girl	One cat, two kittens, one dog. "I call the dog Panduro."
12-year-old boy	One sheep, one boar, one hen, one goose.
12-year-old girl	One old cow with a little unborn calf, two young milch cows, one calf, one mare and her colt, two chickens and three chicks.
12-year-old boy	Only a dog; "I call him Olmirante."
11-year-old boy	One ewe, one hen, and an old ox called Sambo.
5-year-old boy	Two turkey hens, ten turkey poults, one young ox, one dog and one ewe.
5-year-old girl	A cow, a calf, two hens.

When the 5-year-old girl handed in her paper she commented with disappointment, "My sister wrote this because I cannot write those words. But she would not write down that the two hens each had chicks." Her little friend listening in said, "I had a chicken, too; but the fox came and ate it."

HUNTING, TRAPPING, FISHING, COLLECTING SEAFOODS

Hunting and trapping, according to Cooper's sources (1946, pp. 702-703), played a minor role in Araucanian economy in the past, and are practically never engaged in today. In the early days, Cooper reports, the principal large animals hunted for food were the guanaco, the huemel or guemal, and the pudú. Birds taken were the tinamou, the bandurria, parrots, doves, wild ducks, geese, and swans. The 224

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231 417 The Government will not allow trees to be cut for fence making, and newly fallen trees are needed for firewood. Persons who need fences must, therefore, buy slats at lumber mills in the area—something few Araucanians can afford.

DOMESTICATED ANIMALS

231 In post-Columbian and pre-Argentine days each family owned a herd of domesticated horses to which tamed wild ones were added occasionally. Tamed wild cattle were also added to domesticated herds. Other domesticated animals were sheep, pigs, dogs, cats, and chickens, and, in recent years, turkeys and geese. Today an occasional family has a few goats.

[422] Animals were not branded. "Every owner knew his own, and everyone else knew to whom the animals belonged. The animals, too, knew where they belonged for they always came home no matter how far away they strayed. They do that today." The interpreter, born and reared in Patagonia, knew this to be true.

[552] Oxen are given names when being trained to haul. Names of pairs owned by informants were Valiente (valiant) and Parece (similar); Navegando (navigating) and Marenero (sailor); Coronel (colonel) and Cuidado (solicitude); Principio (beginning) and Recuerdo (remembrance).

A pre-Argentine breed of chicken (pio) known to non-Araucanians as the "Araucanian chicken" was seen about many homes. Three characteristics distinguish them: body feathers are of several colors; the head is tufted with feathers; and the shells of their eggs are pastel shades of blue, greenish blue, green, and yellowish pink. "That speckled gray-white hen over there with the tuft on her head lays bluish eggs; that one with the mixture of yellow, black, and red feathers lays yellowish-pink eggs." Chickens are fattened on the berries of michai. "Whenever I want to fatten one, I tell her [small daughter] to take it to where the berries of michai hang low. Chickens certainly know how to feed on those berries."

TRADE, EXCHANGE, CASH INCOME

439 The oldest informants recalled the days when the trade of the Araucanians extended from the Atlantic to the Pacific. Horses were traded with Pampa Indians of the Argentine plains and with Whites as far as Buenos Aires; cattle were traded with Whites as far as Valdivia in Chile; none remembered the days of trade with peoples to the north, the Guaraní, Quechua, and Aymara. Non-Araucanian informants,

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Mapuche

Of a total of 293 hectares, approximately 180 are
31 cultivated, 90 are *vega* and woodland utilizable as pasturage, and the
[296] rest either *vega* that is too swampy for use or land bordering the newly built railroad spur line which cuts through the *baja* land from the north-northeast. More than half the land is *altura*, but the ratio of *vega* and woodland to cleared *baja* is about 2:1, leaving less than three-quarters of the total land available for agriculture under present conditions.

There is greater diversity in land types than is found on Alonqueo, where most land is *altura* and the *vega* that exists is suitable for pasturing cattle most of the year. On Llancaman and in the Toltén re-
24 gion as a whole there is a continual rotation of crops rather than a
[242] fallow period of several years. Some Mapuche allow land to rest, but the pattern is to rotate crops rather than fields. Potatoes, oats, and wheat are grown in successive years on *altura*. In the *baja*, potatoes
[134] and barley are rotated, sometimes along with peas. Wheat does not grow well in the wet clayey soil of this region. Potatoes used to be the
[131] principal crop until about five years ago, when they suffered a blight which was still rampant in 1953-54. Barley is grown in about the same amount as wheat, and farther north and almost directly on the coast,
[439] there are several reservations that experimented with linseed some years ago and today raise this crop almost exclusively for market.
24 Crop yields on some reservations in the Pelehue region are higher
433 than in the Roble Huacho region. While returns are not equal to those on better Chilean farms, they approximate the provincial minimum average, that is, they are in the ratio of about 5 or 6:1 and are said to have reached 15:1, which approximates the provincial maximum average.

23 The Indians on Llancaman have 93 cattle, 27 horses, and 234 sheep,
[922] in addition to pigs, chickens, and some geese. Many more of these animals are held in half-shares than is the case on reservation Alonqueo. This is partly because there is more natural pasturage available on Llancaman, but it is also because the reservation is less wealthy.

24 A generation ago more cattle used to be raised than now. Before
[233] the *radicación*, cattle and sheep were far more important than crops
[262] in the native diet, with the exception of potatoes. In those days agricultural production was not as varied as it is today, potatoes being the principal field crop. There was very little wheat, oats, and *chacarería*, and almost no barley grown. Many wild plants were gathered.
[222] Some use was made of fish from the Toltén River, but ocean resources
[226] were not tapped.

11:Faron E-5 (1952-1954)1961 SG4 Araucanians SG4
Mapuche

tinues to celebrate, sometimes by eating and drinking late into the night.

Twelve per cent of the bags of harvested grain are paid to the owner of the machinery, 10 per cent for the harvesting and an additional 2 per cent for the threshing. Not only is this more than the Mapuche can ordinarily afford when harvests are poor, as they generally are compared to provincial averages, but machine harvesting is less thorough than hand labor. As a result, fields are often gleaned in a separate operation, usually by children of the family who then hand thresh the spikes they collect in this way. Machine operations effectively eliminate any need for *mingaco*, although *vuelta mano* is often engaged in during the harvesting period. The air of festivity lingers, nevertheless, and the workers are feasted, albeit not with as great expenditure of food as *mingaco* entails. The integrative aspects of community-wide harvesting have largely gone by the board in recent times, as the Mapuche are becoming increasingly involved in the larger framework of provincial agrarian economics. The chief's and the community's traditional role in harvest-season activity are being bypassed, and the individual Mapuche farmers are gearing their harvest operations to the schedule of outside entrepreneurs.

LAND AND THE CONCEPT OF OWNERSHIP

Insofar as most movable goods are concerned, ownership is figured in traditional ways, even to the accommodation of nontraditional possessions such as farm machinery. In general, material items used by men are owned by men and pass along to males through patrilineal inheritance. Cattle may be owned by either sex and may be disposed of freely. The traditional way in which land passes along lineage lines will be discussed in some detail in a later chapter, as will the reservation-period innovation whereby registered women may exercise claims to reservation land. In this section we will be concerned more with "notions" about land and their implications, rather than with inheritance practices per se.

There are two main concepts regarding land that coexist on the reservations. One is the traditional concept of usufructuary rights and the other is the newer notion of private ownership. All indications are that the notion of private ownership of farmland is growing stronger. It is being reinforced in a number of ways, not least of which is through the expansion of the economic and political struc-

11:Faron E-5 (1952-1954)1961 SG4 Araucanians SG4
Mapuche

roof. Unless there is accord between father and son, the latter is likely to leave the reservation, for the father still controls the distribution of his land. But respect in this case is with regard to economic judgment. Even though there might be antagonism between father and sons in the sphere of economic activities, sons are dutiful toward their father in the area of ritual activities, the father as elder member of the lineage enjoying a position of religious and moral importance. This relationship overrides the purely economic interests between family members, whether domiciled under a single roof, in an extended-family compound, or dispersed on the reservation.

Husband-Wife Relationships

Marriage changes the status of a man and woman in relation to one another as well as to other persons and groups in the society. Under the traditional rules of patrilocal residence (by reservation) the woman makes the greater adjustment, since she leaves her natal group and becomes a member of her husband's residential kingroup. But the man, likewise, although not to the same extent as his wife, finds his activities modified and his relationships changed both with respect to his natal group and that of his wife.

Economic cooperation between husband and wife is close and complementary. Wives help with the field work when this is necessary; husbands with domestic chores when the occasion arises. In a well-organized household husband and wife continually discuss the state of the family's resources.

Women exert an appreciable influence over their husbands, and many of their suggestions concerning subsistence activities are heeded. Although there is individual variation in this matter, a woman may very likely influence her husband in the sale of animals, growing specific amounts of crops, and in planting certain crops as opposed to others. She certainly is outspoken about the need to purchase items of household equipment and replace worn-out clothing, which demands are generally conceded as soon as funds or credit are available. While these decisions ultimately rest with the husband, an interested and competent wife is able to exert a directive influence.

It is usually the case that the wife manages the vegetable gardens and the household with little interference from the males of the family. She is free to market the garden produce, chickens to which she might have given special attention, eggs, woven goods from her loom, and the like. In a well-functioning household, however, such

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matters will be discussed between husband and wife, the wife outlining her plans to her husband and the husband agreeing or disagreeing as he sees fit. His disagreement, though, does not end the matter, for the wife is at liberty to dispose of what are considered her rightful possessions, even though her husband may hold a different opinion. It is the husband's place to make countersuggestions if he disagrees with his wife's proposals, but he seldom feels himself in a strong enough position to actually forbid her to act without restraint. Families in which husbands rule with an iron hand live in an atmosphere of discord which eventually comes to the attention of the community. Social pressures tend to restore a measure of harmony, at least after a crisis has been reached, since a husband is subject to certain ridicule if his wife complains about his actions to other women and derives sympathy from them. A man will, therefore, usually accede to a number of his wife's wishes if for no other reason than to keep the dissension from extending beyond his immediate family, to maintain at least the fiction of a well-ordered household. On the other hand, a nagging wife does not gain the sympathy of her housemates or neighbors, and it is the husband whose complaints or recourse to physical violence are sanctioned. A shrewish wife is sometimes regarded as *wesa* or *loca* (crazy).

After the spouses settle down to gaining a living and begetting children, there seems to be a noticeable de-emphasis of the romantic emotions which characterize early matrimony. While courtship behavior is notoriously secretive, the early marital period, before the birth of the first child, is one in which affection between husband and wife is often openly displayed in the presence of others. This relationship seems to undergo a marked change after the first child is born, but since I have seen only a few such cases my remarks are wholly impressionistic.

There seems to be no stigma attached to excessive virility in extramarital affairs or a lack of it in regard to familial sex. Indeed, the ideal male performance may be characterized as *machoismo*, or masculinity, in the Ladino sense with the full implication of promiscuity. Women may be ridiculed for displaying what is considered an overinterest in sex, indicated by their conversation and by their attentions to their husbands. There is the notion that a sexually "overactive" wife is given to looseness, an accusation sometimes made in arguments with other women.

Philandering brings no more than mild social rebuke, provided

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Mapuche

583 however, must always be consulted if a man hopes to obtain a parcel
[584] of land. The permission of this group is the controlling factor in marriage, and land is the item of greatest value in the marriage wealth.

423 An in-married woman exercises a number of rights over the land
594 made available to her husband by his lineage. It must be remembered that neither husband nor wife nor any of the reservation members, including the chief who holds the *título de merced*, has actual legal title to his fields. He has only residence rights accorded under the reservation system by the Chilean government and the group that was dominant at the time of *radicación*. These residence rights are extended to a woman upon her marriage to a member of the local group. The value of these rights is far greater than that of the movable goods involved in marriage wealth. A wife also has rights over the
[422] produce of her vegetable garden and over the animals she may raise,
[431] any of which she may sell for her own purposes. After her husband's death, she is considered "owner" of his house and fields, and, if she
[587] is childless and remarries (albeit with permission of the elders of her
[613] husband's lineage), her new husband acquires effective control over the fields through her agency. A widow may exercise great choice
[589] in the disposition of land and other valuables among her children with or without full approval of her husband's lineage. She is entitled to reside on the reservation until she dies.

583 In cases of divorce, separation, or a wife's death shortly after mar-
586 riage there is no return of bride-price as was customary in the past.
768 All indications are that this is because land remains in the possession
[198] of the husband's group regardless of any supposed breach of the marriage contract, there being no petition made for animals and other goods for which a rough measure was received in dowry. In these instances, however, the husband has full control of the dowry payment.

583 Under these circumstances there is no over-all imbalance in pay-
582 ments between wife givers and wife receivers, no accumulation of wealth. The very diffuseness of the matrilateral marriage system,
[613] whereby one lineage gives and receives from several others, further inhibits an imbalance in accumulation. But scarce land is an important factor in regard to whether marriage takes place within the system.

423 There is a fixed amount of reservation land, slowly being depleted
582 through the division of some reservations into severalty holdings, as
[167] already discussed. As population increases, land becomes subdivided

[Reservation Alongueo]

CHART 1

[1] A	HOMESTEADS Adults	Minors	Absent males	TOTAL LAND Totals	Hectares	TOTAL ANIMALS OWNED Sheep	Cattle	Horses	HECTARES Shared/ Rented Half-shares own	Half-shares other's	Rents own	ANIMALS Shared/ Rented Half-shares own	Half-shares other's	Internal	External
1)	3	4	(4)	7	7	30	7	2	0	6M [a]	0	6M	0	x	x
2)	12	7	(0)	19	110	50	28	4	0	0	0	0	0	x	
3)	2	3	(4)	5	15	20	6	1	0	0	0	0	0		
4)	2	2	(0)	4	14	22	4	1	0	0	0	0	0		
5)	2	1	(0)	3	14	20	4	1	0	0	0	0	0		
6)	2	0	(3)	2	20	100	5	3	0	0	0	60M	0	x	x
7)	3	2	(0)	5	25	0	5	0	0	0	0	0	0		
8)	2	0	(1)	2	5	10	2	0	0	0	0	0	0		
9)	3	1	(3)	4	7	20	4	0	0	8M	0	0	0	x	
10)	4	0	(4)	4	20	50	6	0	0	0	0	0	0		
11)	4	2	(1)	6	7	20	4	0	0	0	0	0	0		
12)	2	0	(0)	2	10	15	5	1	10C [b]	0	0	0	0		x
13)	3	2	(0)	5	10	10	4	0	10C	0	0	0	0		x
14)	3	4	(0)	7	48	15	0	0	4M, 10C	0	5M	0	15C	x	x
15)	3	0	(0)	3	7	0	2	0	0	0	0	0	0		
16)	3	4	(0)	7	50	20	6	1	0	0	0	0	0		
17)	3	2	(1)	5	15	0	0	0	15C	0	0	0	0		x
18)	2	0	(2)	2	20	20	0	0	20M	0	0	0	0	x	
19)	1	4	(2)	5	4	0	0	0	4M	0	0	0	0		x
20)	2	2	(0)	4	8	0	0	0	8M	0	0	0	0		x
21)	5	2	(0)	7	15	6	2	0	6C	0	4	0	4		x
22)	2	0	(0)	2	?	?	?	?	?	?	?	?	?		
23)	1	1	(0)	2	6	20	4	1	0	0	0	0	0		
24)	2	3	(0)	5	6	0	2	0	6C	0	0	0	0		x
25)	2	3	(0)	5	6	0	0	0	6C	0	0	0	0		x
26)	7	4	(0)	11	40	15	2	0	8M	0	0	0	15M	x	
	Absent				8	0	0	0	8M	0	0	0	0		x
	Absent				18	0	0	0	0	0	18C	0	0		x
	Totals														
	80	58	(25)	138	513	468	108	15	115	14	27	66	34		

[a] M = with Mapuche.
[b] C = with Chilean.

1/A [Numbers in this column correspond to households indicated on Map II (see Cat. 116, P. 32)--Analyst]

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Mapuche

311 that there is still much unformed land on Llancaman which is held in common pasture.

Reservation Huilcan lies just to the north of Llancaman. It has an area [333] of 200 hectares, only 73 of which are under cultivation. The topography and soil types are similar to those of Llancaman.

[Reservation Llancaman]

CHART 2

HOUSEHEADS			TOTAL LAND	TOTAL ANIMALS OWNED			HECTARES Shared/ Rented			ANIMALS Shared/ Rented			
Adults	Minors	Absent males	Totals	Hectares	Sheep	Cattle	Horses	Half-shares own	Half-shares other's	Rents own	Half-shares own	Half-shares other's	Internal	External
3	4	(8)	7	15	80	18	4	10C	8M	0	0	0	x	x
3	7	(3)	10	7	6	4	2	8C	3M	0	0	8M	x	
1	4	(3)	5	80	80	6	2	5M	0	0	0	0	x	x
2	1	(3)	3	17	30	8	2	5M	0	0	0	5M	x	x
1	1	(3)	2	10	25	11	2	5M	0	0	0	0	x	
2	4	(3)	7	6	20	8	2	6M	0	0	0	0	x	
2	1	(3)	3	10	7	2	1	0	0	0	7	7		?
3	1	(3)	4	10	25	4	1	5M	0	0	0	0	x	
3	3	(3)	6	11	30	9	2	5C	2M	5C	0	0	x	
2	0	(3)	2	14	30	13	2	5M	0	5C	0	0	x	x
2	1	(3)	3	3	0	0	1	2M	0	0	0	10C	x	x
2	6	(3)	8	2	20	10	2	8C	0	0	0	0		x
2	1	(3)	3	8	0	0	1	8C	0	0	0	11C		x
2	6	(3)	8	8	0	0	2	5C	0	0	0	14C		x
2	2	(3)	5	11	8	2	1	5C	0	0	0	4M		x
2	4	(3)	6	5	0	0	0	5C	0	0	0	2M		x
Absent			0	13	0	0	0	5M	0	0	0	0	x	
Absent			0	5	0	0	0	0	0	5C	0	0		x
Absent			0	7	0	0	0	2M	0	5C	0	0	x	x
Totals														
38	56	(74)	82	181	234	88	27	80	11	17		71		

CHART 3 [Reservation Huilean]

HOMESTEADS			TOTAL LAND	TOTAL ANIMALS OWNED			HECTARES Shared/ Rented			ANIMALS Shared/ Rented			
Adults	Minors	Absent males	Totals	Hectares	Sheep	Cattle	Horses	Half-shares own	Half-shares other's	Rents own	Half-shares own	Half-shares other's	Internal	External
2	0	(1)	2	8	0	1	2	3M	0	0	0	27C		x
2	0	(0)	2	5	0	0	0	0	0	0	0	0		
2	0	(0)	2	5	0	0	0	3C	0	0	0	10C		
2	0	(0)	2	9	0	0	0	4C	0	5C	0	11C		x
2	0	(0)	2	5	0	0	1	5C	0	0	0	0		x
3	2	(0)	5	5	0	0	1	0	3M	0	0	18C	x	x
9	3	(1)	12	5	0	0	0	1C	0	4C	0	0		x
2	1	(1)	3	7	0	0	0	3M	0	0	0	18C	x	x
2	2	(0)	4	8	0	4	1	3C	"	0	0	0		x
4	0	(0)	4	5	0	0	0	1C	0	0	0	16C		x
2	3	(3)	5	6	"	0	0	1C	0	0	0	0		x
1	0	(4)	1	5	"	0	0	5C	0	0	0	0		x
3	0	(4)	3	0	"	0	"	0	0	0	0	0		x
Totals														
37	11	(11)	48	73	0	5	5	29	3	9	0	100		

162
592
423
422
427
231
648

2: Musters T-5 (1869-1870)1873
SH5 Tehuelche SH5
Araucanians 564

T A 133 137 stripped of fruit, and it was necessary to proceed much farther to the north to procure any; but an expedition to visit that district and to get fruit, planned by Orkeke, Hinchel, myself, and others, proved impracticable. Beyond the apple-groves the place was also pointed out where the araucarias grow, from which the piñones are gathered, just below the snow-clad mountains we had viewed from the A ridge above the Rio Limay, and about thirty miles distant.

231 In our valley the pasture was rather scanty, although ●422 there appeared to be sufficient for the three flocks of small sheep, each owned by one of Cheoeque's wives, to get into A good condition; but sheep will feed anywhere. Immediately [417] behind the toldos was situated a corral for enclosing cattle, none of which, however, were visible, having, probably, been driven off to some secluded valley near at hand, to avoid T giving our people a chance of helping themselves. Round A this corral were grouped the Indians of Cheoeque's tribe, 361 and the Picunches with fruit, &c., to barter; and between the corral and the river lay the bivouac of the Tehuelches; our fireside being denoted by Casimiro's flag, the colours of the Argentine Confederation. Up and down the valley, and A even about the neighbouring hills, were scattered our horses. 342 Proceeding to inspect the toldos, at which I had given but a cursory glance the night before, I found that they were all fixed dwellings; that is to say, not put together so as to be moved in marches, like those of the Patagonians. They were, indeed, constructed in the same manner, but the poles were much stouter, and the whole edifice more resembled a house.

Cheoeque's toldo was quite sixteen feet high, and able to accommodate forty men; while three fires of huge billets of wood burned in the front part. It was closed in completely, except a doorway in the corner with a skin curtain by way of door; and along the front ran a species of verandah, composed of interwoven branches, forming a pleasant canopy, under the shade of which we sat and